

# The Living Church

*A weekly record of the news, the work, and the thought of the Episcopal Church*



**Us Go Forward**

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## NEWLY CAPPED NURSES IN MANILA

On December 14th, a large class of nurses was graduated at St. Luke's Hospital, Manila, P. I. Here they are listening to the sermon by the Rev. Henry Mattocks.

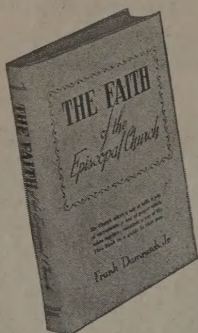


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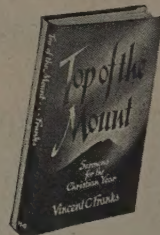


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FIRST SUNDAY AFTER THE EPIPHANY

## GENERAL

### PRESIDING BISHOP

Installation of Bishop Sherrill  
January 14th at Washington

For the first time in the history of the Church in America, a Presiding Bishop will be formally installed in office with a liturgical service when the Most Rev. Henry Knox Sherrill, Bishop of Massachusetts, takes an oath of office and is seated in his stall at the Washington Cathedral\* on January 14th. Bishop Sherrill will assume office as the first Presiding Bishop to do so under the present canons requiring him to resign his former diocese and retaining him in office, without reelection, until retirement age.

Among those taking part in the service, which will begin at 3 PM, will be Bishop Tucker, the retired Presiding Bishop, Bishop Perry, Presiding Bishop from 1930 to 1937, the Hon. Owen D. Roberts, president of the House of Deputies of General Convention, Bishop Dun of Washington, and the Very Rev. John W. Suter, dean of the cathedral.

### Final Sermon as Presiding Bishop Preached by Bishop Tucker

On December 29th the Most Rev. Henry St. George Tucker delivered his last sermon as Presiding Bishop of the Church. The scene was St. Bartholomew's Church, New York City. Two days later, on December 31st, he retired as the Church's primate, to be succeeded by Bishop Sherrill of Massachusetts, whose term of office began January 1st. Speaking of the new year and the Christian's responsibility, Bishop Tucker said:

"If freedom may be defined as the combination of capacity and opportunity, then it is our responsibility to cooperate with God to give the peoples of the world the knowledge of God as the only means of developing their potential capacities.

"A second responsibility of the Christian, particularly the Christian American today, is to perfect what freedom has already been achieved. We have not yet de-

\*The General Convention of 1940 designated the Washington Cathedral as the seat of the Presiding Bishop for his use in the exercise of his office; the cathedral chapter immediately acceded to the request by making appropriate provisions.



REDEDICATION: Bishop Gardner (left) blesses Bishop Ziegler.

veloped the capacity for inner control. It is the gift of the Holy Spirit which makes true liberty possible.

"Group loyalty [as the third problem] must yield to world loyalty, and national religions must become a world religion. Responsibilities will not be limited in a united world where nations are bound together as people are now in one country."

### The Living Church

Established 1878

A Weekly Record of the News, the Work, and  
the Thought of the Episcopal Church.

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### EPISCOPATE

#### Anniversary of Bishop Ziegler Celebrated in Wyoming

The tenth anniversary of the consecration of Bishop Ziegler of Wyoming was celebrated in December at St. Matthew's Cathedral, Laramie. On December 15th a Choral Eucharist was celebrated by the Bishop, assisted by the Very Rev. Dudley B. McNeil, dean of the cathedral. The Very Rev. Dr. Frederic M. Adams, dean of Trinity Cathedral, Trenton, N. J., was the preacher. In the afternoon the episcopal party were the guests of the Canterbury Club in a visit to St. Olaf's on the Fields, Fox Park, where an evening service with a pageant of the Nativity was given. Bishop Gardner of New Jersey gave the address.

Clergy and laymen of the district assembled in the cathedral on December 16th for a service of commemoration. Bishop Ziegler repeated his Consecration vows to Bishop Gardner, and in turn requested the clergy of the district to repeat the Ordination vows, and the laity the vows taken at their Baptism and Confirmation. This renewal of



vows was made in the service of Holy Communion, which was concluded with the *Festival Te Deum* by Dudley Buck.

A banquet at the Wyoming University Union was the climax of the celebration. The musical entertainment was provided by members of the Canterbury Club. Bishop Ingle of Colorado, Bishop Gardner of New Jersey, and Governor Hunt of Wyoming were speakers on the program. Gifts were presented to the Bishop and Mrs. Ziegler by the clergy and laity of the district.

#### Editor's Comment:

As Bishop Ziegler completes the first 10 years of his episcopate, his district continues to lead other domestic dioceses and districts in its rate of growth. As shown in the accompanying table, Wyoming had the highest percentage of increase of communicants of any domestic field for 1945-1946.

#### Bishops of Third Province To Meet in Washington

The bishops of the Third Province are planning an informal meeting at the College of Preachers, 3510 Woodley Rd., N.W., Washington, D. C., on January 14th to discuss the new marriage

canons and other matters of general interest. The meeting is to begin at 10:30 AM. Other bishops who are to be in Washington for Bishop Sherrill's installation that afternoon as Presiding Bishop are invited to attend the meeting.

#### Correction

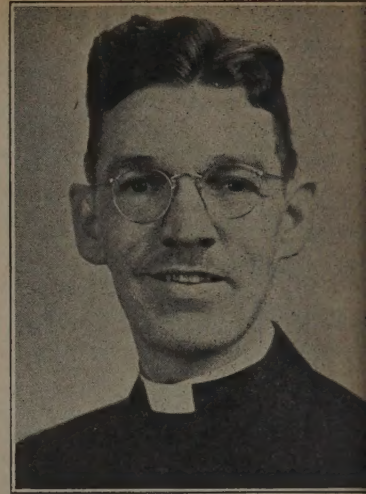
Bishop Davis of Western New York is listed throughout THE 1947 LIVING CHURCH ANNUAL as having retired September 1, 1946. He is still diocesan, as his resignation does not take effect until September 1, 1947.

### RURAL WORK

#### Fr. Butt Appointed

The Rev. E. Dargan Butt has been appointed part-time executive secretary of the Rural Workers' Fellowship. He took up his new duties January 1st. He will edit the *Rural Messenger* and other literature of the Fellowship, and promote the program and activities of the organization in its support of a national program for rural Church advance.

Fr. Butt is at present taking a year



Rev. E. DARGAN BUTT

of rural work study at Seabury-Western Theological Seminary and Garrett Biblical Institute, Evanston, Ill. He is also teaching a course in rural Church methods, and is assisting in the pastoral theology department in directing field work of the students. Fr. Butt is well qualified for his new position, having been rector of Grace Church, Galveston, Texas; priest in charge of the rural field centered at Holy Cross Church, Valley Crucis, N. C.; and has recently been director of Franklin County rural parish, Tennessee, and lecturer on rural Church work in the School of Theology of the University of the South, Sewanee, Tenn. During this last period he also served briefly as dean of the DuBos Memorial Church Training School.

Fr. Butt has been a frequent leader in diocesan and provincial conferences and courses on rural Church work, frequently serving under assignment of the Division of Domestic Missions of the National Council. His articles on rural Church principles and methods appear regularly in the Church and secular press. He holds his three-year certificate from the Town-Country Leadership School of the College of Agriculture of the University of Wisconsin.

### THE MINISTRY

#### Conference in Evanston

Seabury-Western Theological Seminary, Evanston, Ill., was host to a conference on the ministry for college men December 27th to 29th. The conference was sponsored by the commissions on college work of the fifth and sixth provinces. Thirty-four young men from the student bodies of 18 colleges and universities within the area of the two prov-

### GROWTH OF THE CHURCH BY DIOCESES

#### Percentages of Increase or Decrease of Communicants, 1945-1946

Missionary districts are printed in italics.

INCREASE			
Percent		Percent	Percent
Shanghai .....	31.86	Utah .....	3.54
Liberia .....	26.55	North Dakota .....	3.29
Dominican Republic .....	10.50	Minnesota .....	3.26
Wyoming .....	9.32	West Missouri .....	3.21
Arizona .....	8.09	Colorado .....	3.10
Honolulu .....	7.43	Puerto Rico .....	3.08
Eastern Oregon .....	6.73	Dallas .....	3.07
Solima .....	6.57	Delaware .....	2.86
Florida .....	6.50	Kansas .....	2.58
Nevada .....	6.34	Indianapolis .....	2.57
South Florida .....	6.23	Sacramento .....	2.49
Cuba .....	6.14	East Carolina .....	2.44
Northern Indiana .....	5.70	Pittsburgh .....	2.32
Maine .....	4.94	Oklahoma .....	2.31
Southern Brazil .....	4.80	Michigan .....	2.28
Vermont .....	4.49	Rhode Island .....	2.19
Alaska .....	4.26	North Carolina .....	2.08
Oregon .....	4.18	Western Michigan .....	2.04
Los Angeles .....	4.14	West Virginia .....	2.02
Idaho .....	4.12	Iowa .....	1.95
Kentucky .....	4.06	New Hampshire .....	1.95
Mexico .....	4.06	Tennesssee .....	1.94
Lexington .....	4.03	Tennessee .....	1.90
New Mexico .....	3.74	West Texas .....	1.88
Texas .....	3.64	Chicago .....	1.87
San Joaquin .....	3.61	South Dakota .....	1.76
Louisiana .....	3.57	North Texas .....	1.70
DECREASE			
Central New York .....	—3.5	California .....	—1.15
Western Massachusetts .....	—4.4	Montana .....	—1.64
New York .....	—6.6	Atlanta .....	—2.12
Newark .....	—7.9	Upper South Carolina .....	—2.62
Pennsylvania .....	—1.12	Panama Canal Zone .....	—2.73
Nebraska .....	—1.13	Western North Carolina .....	—2.76
		Long Island .....	—3.19
		Erie .....	—3.62
		Massachusetts .....	—3.94
		Northern Michigan .....	—4.92
		Ankang .....	—46.21
		Southwestern Virginia .....	—1.16
		Eau Claire .....	—1.14
		Alabama .....	—1.13
		Georgia .....	—1.12
		Ohio .....	—1.12
		Fond du Lac .....	—0.4

NOTE: Because of conditions due to the war, no reports are available on the number of communicants from the European Congregations, Hankow, or the Philippine Islands.



es, were present to participate in the conference, to hear addresses and discussions concerning the nature and problems of the ministry, and to bombard the experts with many searching and penetrating questions. The 34 are all college students, from freshmen to seniors, from 18 to age 27, who are potentially interested in entering the priesthood of the Church. Many of them were veterans who had taken preliminary work before the war in preparation for quite different lines of occupation; and several young men who are vaguely interested in the prospect of studying for Holy Orders but who are desirous of further understanding and guidance before they become committed to the ministerial vocation.

They had the benefit of listening to speakers and discussion leaders who represented many phases of work in the ministry: from that of the typical parish priesthood to such highly specialized fields as the episcopate and the work of the National Council. The chaplain of the conference was the Rev. Dr. Donald

G. L. Henning, headmaster of Shattuck School, Faribault, Minn. Bishop Conkling of Chicago was present part of the time, and greeted the conference on behalf of the Seabury-Western trustees. Bishop Keeler of Minnesota was the special speaker on the personal life of the minister, and was present throughout the conference as a listener and wise commentator. Bishop Emrich, Suffragan of Michigan, addressed the group on the general subject of vocation.

Among the other subjects treated were "The Ministry in the World Today," "The Parish Minister," "The Town and Country Minister," "The Overseas Minister," "Specialized Ministries," and "Preparation for the Ministry."\*

One official representative was present from both the faculty and the student body of each one of the three seminaries in the provinces (Bexley, Nashotah, and Seabury-Western) to answer any questions of the college men concerning the respective theological schools.

## MISSIONARIES

### Fr. Gray Appointed for China

The Rev. G. Francis S. Gray has been appointed by the Overseas Department of the National Council to the Missionary District of Hankow, China. He will teach Church history in the seminary of Hua Chung University. Fr. Gray originally went to China in 1930 to work in the District of Kwangsi-Hunan. From 1934 to 1941 he was a member of the faculty of the General Theological School, Nanking.

## BOOKS

### Autograph Party Given

An autograph party was given for the Rev. Vincent C. Franks, rector of St. Paul's Church, Richmond, Va., at Miller and Rhodes department store, Richmond, on December 10th. The occasion was the publication of Dr. Frank's new book of sermons for the Christian year, *Top of the Mount*.

The autograph session was preceded by a luncheon at which Miss Elizabeth O'Neill was hostess.

\*Among the various speakers and leaders of discussion, other than those above mentioned, were the Very Rev. Alden Drew Kelley, dean of Seabury-Western; the Rev. Stephen F. Bayne, Episcopal chaplain at Columbia University and Bishop-elect of Olympia; the Rev. Henry Robbins, of Shenandoah, Iowa; the Rev. Frank L. Titus, of the National Council's Overseas Department; the Rev. T. V. Barrett, national secretary for college work; the Rev. John S. Higgins, Gethsemane Church, Minneapolis; the Rev. Leroy Burroughs, Ames, Iowa; the Rev. Bernard W. Hummel, Edina, Minn.; the Rev. Philip McNairy, Christ Church, St. Paul; the Rev. Neville Tinker, St. Paul's Church, Chicago; the Rev. James R. McCall, Winnetka, Ill.; the Rev. John R. Stalker, Bexley Hall; and the Rev. Hewitt B. Vinnedge, Nashotah House.

## AUSTRALIA

### Church Rites May Be Refused

Members of the Church of England in Australia who do not worship regularly may be refused the rites of the Church, including marriage, baptism of children, and burial, according to Reuters, if recommendations now under consideration by the Rt. Rev. Reginald Charles Halse, Archbishop of Brisbane, are accepted.

The proposal was made in a report by a clergy subcommittee appointed at the Archbishop's last conference to consider Church discipline. The minimum test of attendance would be Communion three times a year, of which one would be Easter.

## NEW ZEALAND

### Bishop of Wellington Elected

The Rev. Reginald Herbert Owen, fellow and chaplain of Brasenose College, Oxford University, England, has been elected to and has accepted the Bishopric of Wellington, made vacant by the resignation of the Rt. Rev. H. St. Barbe Holland. Wellington is the capital city of New Zealand, and this appointment is of paramount importance to the Church in that province.

The dates of Mr. Owen's consecration and enthronement are still undetermined.

## ENGLAND

### Divorce Cases Mount

Concern over the large number of divorce cases, especially of former service men and women, was expressed by Lord Jowitt, Lord Chancellor of England, during a recent debate in the House of Lords. He estimated that this year's cases will number 38,000.

The Archbishop of Canterbury, Dr. Fisher, told the House that one reason why divorces are increasing is that civil marriage ceremonies lack appropriate atmosphere and surroundings and fail to make clear that "marriage is a life-long contract." He said the service is "startlingly brief, taking only three minutes and concluded in two sentences." [RNS]

## ACU CYCLE OF PRAYER

### January

15. St. Mark's, Augusta, Maine
16. Christ Church Cathedral, New Orleans
17. Ascension, Atlantic City, N. J.
18. SS. Augustine and Martin, Boston
19. St. Simon's, Croom, Md.
20. Our Saviour, Atlanta, Ga.
21. Grace, Sheboygan, Wis.

## THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of collection, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publishers and the accounts are audited annually by a Certified Public Accountant.

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and Mrs. W. C. Sanders	20.00
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John's Church School, Toledo, Oreg.	10.00
Daughters of the King, Trinity Cathedral, Davenport, Iowa	5.00
E. W.	2.00
	\$2,549.42

### Old Catholic Relief

Previously acknowledged	\$ 885.65
and Mrs. W. C. Sanders	20.00
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Anonymous	10.00
Sister	10.00
James' Church School, Griggsville, Ill.	5.00
Ms. K. P. A. Taylor	5.00
	\$ 945.65

### European Children

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A. W. (for babies)	20.00
Junior High School in Seattle	10.00
W. H. Ralph Higgins	7.50
	\$3,761.02

### China Relief

apt. and Mrs. Albert Sayers	\$ 10.00
Ms. K. P. A. Taylor	5.00
	\$ 15.00



## Let Us Go Forward

THE *Christian Century*, in its issue of December 25, 1946, has as its editorial leader "A Letter to Charles P. Taft." Addressing Mr. Taft as the first lay president of the Federal Council of Churches, the editor calls upon him to exercise a new kind of leadership at a critical point in the development of coöperative relationships among the Christian communions that make up the membership of the Council. During the coming biennium, says the editor, "it is our opinion that this development will take a decisive turn, moving either in the direction of further coöperation or away from the gains that have already been made."

To a considerable extent, we agree with the diagnosis of the *Christian Century*, and we share its hope for extension of the principles of coöperation among the historic non-Roman Churches that make up the membership of the Federal Council. The merging of eight interdenominational bodies, of which the Federal Council is one, into a unified federal agency of coöperative Christianity is a long step in that direction. The Episcopal Church, through its General Convention, has given full approval to this move, and, despite some opposition in some of the more evangelical Churches, it seems certain to be achieved in due time. The question is whether the combined agency, to be known as the National Council of Churches, will really be an effective one in the many fields in which its influence will be brought to bear.

But the enlargement of interdenominational coöperation depends to a considerable extent upon the realization of both the possibilities and the limitations of federal coöperation. Neither the Federal Council nor the proposed National Council of Churches is, or should attempt to be, anything like a super-Church. We cannot subscribe to the theory, which seems to be implicit in the *Christian Century* editorial, that it does not make much difference what we believe, so long as "Protestantism" presents a united front. For one thing, we believe that the Federal (or National) Council should transcend the limitations of Protestantism. Already it numbers among some of its most enthusiastic supporters both Anglo-Catholics and members of Eastern Orthodox communions. It is not going to retain their enthusiasm if it reverts to the pan-Protestantism of a generation ago.

It is on the level of "comity," both at home and in the mission field, that this difference is most acute. If it does not make any difference whether one is an Episcopalian, or a Methodist, or a Baptist, then there is no sense in limiting coöperation at all. Why not have "union now," abandoning sectarianism entirely and uniting into a super-denomination based only up-

on the broad principles of the Fatherhood of God and the brotherhood of man?

The fact is that it *does* make a good deal of difference. Some of our denominational brethren are fond of criticizing the Episcopal Church for establishing parishes or missions in communities that already have a Baptist or Methodist or interdenominational community church. But suppose the shoe were on the other foot. Would these doughty Protestants refrain from establishing a new church in that community if they had only an Episcopal or an Eastern Orthodox church to attend there — even though both belonged to member-Churches of the Federal Council? We know that this has not been the case in at least one community.

Divided Protestantism has notably failed to make headway against the growing materialism and secularism of American life. There is no indication that the erasure of denominational lines in a pan-Protestantism based upon vague generalities would have any better success. We, Christians of all communions, need more faith and stronger convictions; not less faith and weaker ones.

So far as the Episcopal Church is concerned, we cannot agree to turn our people over to Churches that would deprive them of their sacraments, their liturgy, and other essential elements of their Church life, or that would cut them off from fellowship with the rest of the Church, in the interests of a lesser loyalty under the misleading name of "comity." To do so would be to be unfaithful to the stewardship, whereby we are called upon to uphold the Catholic Faith and order, "as this Church hath received the same."

The *Christian Century* is on firmer ground when it observes: "A merger of interchurch agencies will have little effect unless the denominations are prepared to confront their responsibility for the character of American and world society in far more realistic terms than they have yet done. The attitudes of people in high places have got to undergo radical change. There is entirely too much complacency within the leadership of the Churches. Too few people at the top recognize the desperate nature of the struggle between free Christianity and paganism, in this country and in the world. Too many harbor the illusion that we have limitless time in which to meet the crisis of the present hour."

We need a redefinition of the issues, and a new call to arms for the Christian faith. The active rivals to Christianity are no longer Buddhism, Hinduism, and the other world religions. The issues are not primarily between the various denominations, or even



between Catholicism and Protestantism. The primary issue is between Christianity and a militant, diabolical materialism. In whatever guise it may raise its head — the guise of Fascism, of Communism, of secularism, or of what some have called scientism, this is the great enemy of the Christian faith.

And if Christianity is to be effective against this common enemy, it must present a common Christian front — Catholic and Protestant, Liberal and Orthodox. The Federal Council is of the greatest value in articulating this common front, particularly in the social and economic spheres. It is at this point that it becomes least sectarian and most ecumenical, and it is at this point that its effectiveness can and should be greatly strengthened.

We hope the *Christian Century* is right in appealing from the pulpit to the pew in this respect. We should like to be able to echo its charge to Mr. Taft: "Do not fail to trust your own knowledge of what the man and the woman in the pew have longed for, to these many years." But we see few signs to indicate that the pew is any more keenly aware of the social and ethical implications of the Christian faith than the pulpit.

In the long run, it is neither to the pulpit nor to the pew that we must appeal for guidance. It is to the altar, where man meets God face to face. Both the clergy and the laity need to turn more and more

to that source of guidance and of strength; and to go out from the altar into the world, to face its manifold problems in the perspective of the altar and with the strength of the Divine Presence.

In our own Church, we have a great and challenging opportunity to go forward. We have a new Presiding Bishop, and new leadership in many areas of the Church's life. There is, we believe, a strong undercurrent in the Church's life, stirring up the old lethargy and complacency. There is a new willingness to follow the guidance of the Holy Spirit, whithersoever He may lead. There is a new awareness of the relevance of our faith to contemporary life, and of its importance for the solution of worldly problems.

Let us go forward all along the line. Let us increase the measure of our coöperation with Christians of other names wherever we can do so to strengthen our common cause against our common enemies — the world, the flesh, and the devil. Let us make our own Church stronger and more effective, at home and abroad. Let us deepen our own spiritual lives, through prayer and study and meditation, and through better and more frequent communions.

This is a task for each one of us. We can't leave it to the Presiding Bishop, or to the president of the Federal Council. We can't leave it to our bishop or our rector. It must begin within the heart of each one of us.

## Theological Education Sunday

### January 26th

At the request of the Joint Commission on Theological Education, I have designated the Third Sunday after the Epiphany, January 26, 1947, as Theological Education Sunday.

This Sunday I hope will be the occasion for addresses in every Church upon the subject of the importance of the work of our Theological Seminaries, and furthermore that in every parish there will be given an opportunity for the people of the Church to give financial support to the Seminaries.

There are many causes which at first seem more imperative. But I doubt if this be true. To a very large extent the character of the Church is determined by the quality of the clergy.

Without trained and consecrated spiritual leaders the Church cannot meet the necessities of the times. This points straight to the Seminaries and their need of adequate support.

I hope, therefore, that on this designated Sunday, there will be a ready and genuine response.

Henry Knox Sherrill,  
Presiding Bishop

BERKELEY DIVINITY SCHOOL, NEW HAVEN, CONN.; BEXLEY HALL, GAMBIER, OHIO; BISHOP PAYNE DIVINITY SCHOOL, PETERSBURG, VA.; CHURCH DIVINITY SCHOOL OF THE PACIFIC, BERKELEY, CALIF.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA; EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE, MASS.; THE GENERAL THEOLOGICAL SEMINARY, NEW YORK CITY; NASHOTAH HOUSE, NASHOTAH, WIS.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, SEWANEE, TENN.; SEABURY-WESTERN THEOLOGICAL SEMINARY, EVANSTON, ILL.; VIRGINIA THEOLOGICAL SEMINARY, ALEXANDRIA, VA.



# A Week of Prayer for Christian Unity

Worldwide Observance, January 18th to 25th

By the Rev. Louis A. Haselmayer, Ph.D.

Chairman, American Church Union Week of Prayer\*

THE 20th century has seen the growth of supranationalism and a desire for visible unity among the sundered sections of divided Christendom. This desire has taken different forms in the various parts of the world and among the many bodies of organized Christianity. The growth of the ecumenical movement in the non-Roman world has been revealed in the World Missionary Conference at Edinburgh in 1910, the Conferences on Life and Work in Stockholm in 1925 and Oxford in 1937, the formation of the World Student Christian Federation and the World Council of Churches, and the work of the Continuation Committee of the World Conference on Faith and Order.

Far more definite steps toward organic union have been seen in the establishment of intercommunion between the Anglican Church and the Old Catholic Communion and between the Episcopal Church in the United States and the Polish National Catholic Church, the growing closer relationships between Anglicanism and Orthodoxy, and the formal union of several Protestant denominations in the United States and Canada. Discussions of the possibilities of organic union have been explored to some degree in the Malines Conversations of the 1920's between Anglicans and Roman Catholics; and more fully between the provinces of the Anglican Communion in England, Canada, the United States, South India, Australia, and New Zealand with sundry Protestant bodies. The time is not ripe for the fulfilment of all these manifold activities, but they are symptomatic of a widespread conviction that visible unity is a goal to be held before all practicing Christians.

## FACTS ABOUT UNITY

These gatherings and discussions have brought to light common sympathies, mutual ignorance of ecclesiastical and doctrinal traditions, and the essential barriers of faith and order. The results have impressed the thinking Christian with three fundamental facts about Christian unity.

(1.) Christian unity is the will of God. Disunion and schism are sinful. It

cannot be the will of our Lord, who prayed "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us," that Christendom should be fragmented.

(2.) Christian unity is real unity of faith and order. It is not a mere federation of disparate and conflicting traditions. Any form of reunion of separated Christians which is not a unity of doctrinal accord is not a step toward visible unity, but an additional means of producing future schism and discord. Agreement for agreement's sake is not the way to visible unity. Any legislative action which destroys or impairs rather than preserves and strengthens any essential of the continuity of historic Christendom is as sinful as disunion itself.

(3.) Christian unity can be attained only as penitence for disunion exists in the souls of Christians. Study of mutual differences, explorations of ways and means, will only bear fruit if they spring from a devotional consecration to the idea of visible unity. The motive must be the true fulfilment of our Lord's will in the light of His teaching and commission and not the satisfying of economic and strategic expedients of world evangelism. It must be a living reality of the spiritual life. Prayer alone will

reveal the way, not mere human discussion groups. As Christians pray earnestly for visible unity, God will indicate the ways and means. In a moving appeal for a week of prayer for unity in 1939, the superiors of the English Religious Communities for men made this profound utterance: "We believe that as the prayer of all Christians becomes unanimous with that of Christ, in whom alone is unity, God will hear the voice of His Son resounding throughout the broken ranks of Christendom, and by ways beyond our present power to discern, will restore its visible unity."

## UNIVERSAL PRAYER

The prayer of Christians for visible unity should be frequent and ardent. To achieve its end, however, it should be universal and corporate. For 38 years some have observed a Week of Prayer for the visible unity of Christendom. In 1908 in England, a group of Anglicans set aside the week of January 18th to 25th, calling it the Church Unity Octave. The intention of this observance was limited to the healing of the Anglican-Roman breach with a full dogmatic acceptance of the Roman claims. As such, its observance was limited only to a small group of Anglicans and was regarded

THE AMERICAN CHURCH UNION, INC.

## A WEEK OF PRAYER FOR CHRISTIAN UNITY

January 18th to January 25th

### INTENTIONS

- 1st Day—A greater zeal for the visible unity of the Holy Catholic Church.
- 2d Day—The healing of the schism between the Roman obedience and the rest of Christendom.
- 3d Day—The healing of the schism between Eastern and Western Christendom.
- 4th Day—The healing of the breach between the Catholic Church and the Protestant denominations.
- 5th Day—The guidance of God for all World Councils and Conferences of divided Christendom, and upon all organizations working for Christian unity.
- 6th Day—The blessing of God upon the Pope, Patriarchs, Metropolitans, Archbishops, Bishops, and other clergy of Christendom.
- 7th Day—The conversion of the Jews to Christendom.
- 8th Day—The conversion of the heathen to Christendom.

It is suggested that one or more of the following prayers, with *Our Father*, be said after the Liturgy each day:

✓ Behold how good and joyful a thing it is  
R Brethren, to dwell together in unity.  
The collect for SS. Simon and Jude [Prayer  
Book, page 254].

✓ Other sheep have I which are not of this fold.

R There shall be one fold and one Shepherd.  
O ALMIGHTY God, the Father of our Lord Jesus Christ, who hast given him to be Head over all things to the Church which is his Body; Grant, we beseech thee, that our prayers may be accepted for the furtherance of unity in thy Holy Church according to the will of the same, thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit ever one God, world without end. Amen.

✓ O pray for the peace of Jerusalem.

R They shall prosper that love thee.  
First collect on page 49, the Prayer Book.

✓ Not by might nor by power.

R But by my Spirit, saith the Lord of Hosts.  
ALMIGHTY God, whose blessed Son was manifested that he might bring together in one flock all the elect people of God, mercifully grant the guidance of thy Holy Spirit to all who pray and labor for the visible unity of those who have been baptized in the Name of the Trinity in Unity; and at the intercession of the blessed Mother of God and all the Saints who have been the light of the world both in the East and in the West, bring near the time when, with one spirit and one mouth, thy Church may serve thee in peace and love, through Christ our Lord. Amen.

\*The American Church Union cannot reach every Christian through its membership and mailing list. But it is ready to supply devotional material for this work of prayer to any who request it. All requests should be addressed to The Chairman, Week of Prayer for Christian Unity, 2101 65th Ave., Philadelphia, Pa.



ith suspicion by others. The Church  
nity Octave was taken up by Roman  
atholics on the Continent, as well as  
y some Calvinists, Lutherans, and  
Orthodox. It spread to the United States  
and was observed here with the special  
attention.

After the first World War, a period  
of prayer for unity on a wider theological  
basis and including all the ranks of  
Christians was sponsored by Anglicans  
through the work of the English Church  
Union and the American Church Union.  
In order to distinguish this plan, it was  
set for the 10 days between the feasts  
of the Ascension and Whitsunday. This  
Novena for Reunion, held on the anni-  
versary of the first Christian novena in  
the Upper Room, was more widely prac-  
ticed among Anglicans in the United  
States and England. In 1920, the Ascen-  
siontide novena was sponsored by the  
Faith and Order Movement of the  
World Conference. Here was a confu-  
sion of intercession paralleling the con-  
fusion of division of Christendom. For  
the two observances only intensified dif-  
ferences as two sections of Christendom  
prayed for unity at different times.

The January Octave, under the in-  
fluence of Belgian Roman Catholics led  
by the Abbé Couturier, was released  
from any specific reference to the dog-  
matic claims of the Papal See. A call was  
issued to all Christians to enter this  
period of prayer for Christian unity with-  
out special intentions which would in-  
volve any sacrifice of principle. The call  
met a great response and the Week of  
Prayer is being observed by Roman  
Catholics, Eastern Orthodox, Calvinists,  
and Lutherans in France, Germany,  
Rumania, Sweden, Norway, Greece, Po-  
land, Latvia, Hungary, and Manchuria.  
The work has been given great devo-  
tional support from the continual con-  
templative prayer for unity offered by  
the Belgian Trappist Monks of Unity  
of Chevetogne, whose chief dedication is  
separation and prayer for unity.

As a result of this new movement,  
Anglican leaders in the late years of the  
1930's issued a call to the observance of  
Universal Week of Prayer from Janu-  
ary 18th to 25th. In 1939 the superiors  
of the men's Religious Communities in  
England sent out a moving joint appeal,  
and established a secretariat to handle  
evolutionary material and publicity. The  
English Church Union accepted this call  
and transferred its observance to the  
January period. In 1941 the Continua-  
tion Committee of the World Confer-  
ence on Faith and Order, representing  
almost every non-Roman communion,  
accepted this change and proposed devo-  
tions for the same period. In the United  
States the American Church Union has  
returned to the old Ascensiontide period and  
has left the January period entirely to  
those Anglicans who belong to the  
Church Unity Octave. But with the rest

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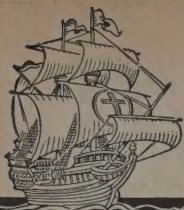
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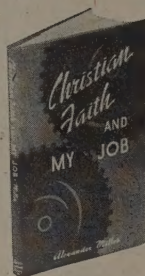
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of Anglicanism and most of the European non-Roman world making use of a week of prayer in January, the American Church Union has decided to accept the change of date, and urge the Church to pray along with all the other broken ranks of Christendom for the visible unity of the Body of Christ: a Week of Prayer for Christian Unity, January 18th-January 25th.

### INTERCESSION FOR GUIDANCE

It is a summons to prayer among our clergy and laity along with our fellow Christians in the Roman Catholic, Orthodox, and Protestant Communions. It is a work of intercession for the visible unity of all of divided Christendom, yet it involves no sacrifice of any essential principle. It seeks from God an answer to the earnest desire that "all may be one," and proposes no specific plan or scheme for divine approbation. It presents all human aspirations to God for divine clarification and guidance.

The American Church Union has prepared an intercession leaflet reproduced herewith, with intentions for each day of the week to be offered at the altar and made the subject of private intercession. The leaflet also provides suitable devotions to be used in connection with these intentions. The devotional material of the various organizations sponsoring the Week of Prayer has been studied to make certain that the intentions are those which have the most universal observance. The devotions have been chosen from the same point of view, with the added aim of keeping them as closely as possible within our own Anglican liturgical tradition. The Book of Common Prayer collects for unity and the feast of SS. Simon and Jude have been used by almost every other organization and are likewise used here. We can pray for the visible unity of Christendom and still do it within the limits of our own dogmatic principles and our liturgical tradition.

### COMING EVENTS

#### January

14. Installation of Bishop Sherrill of Massachusetts as Presiding Bishop, Washington.
16. Annual Meeting, the Anglican Society, St. Stephen's Church, New York City.

#### DIOCESAN AND DISTRICT CONVENTIONS

- 17-19. Mexico, Mexico City.
- 19-21. West Texas, Corpus Christi.
21. Pittsburgh, Pittsburgh; Upper South Carolina, Columbia.
- 21-23. Mississippi, Vicksburg; Tennessee, Nashville.
22. Louisiana, Hammond.
- 22-23. Arkansas, Helena; Dallas, Corsicana; Los Angeles, Los Angeles; Oklahoma, Lawton; San Joaquin, Fresno.
- 22-24. Alabama, Birmingham.
- 26-28. Texas, Beaumont; Utah, Salt Lake City.
28. Eau Claire, Eau Claire; Ohio, Cleveland; New York (special convention to elect a bishop), New York.
- 28-29. Western Michigan, Grand Rapids.
29. Michigan, Detroit.
- 29-31. Florida, St. Augustine.
- 30-31. Haiti, Port au Prince.



Notwithstanding a storm of rain, sleet, snow, and wind which began early in the morning of Sunday, December 15th, the Cathedral of St. John the Divine, New York City, had a large congregation for the final service and sermon of Bishop Manning as diocesan. The Rev. James Green, canon precentor, was the celebrant; the Rev. James H. Morgan was the epistoler; and the Rev. Dr. Thomas A. Sparks the gospeler. Bishop Gilbert, Suffragan of New York, assisted. Bishop Manning preached and offered the closing prayers and pronounced the benediction.

Taking for his text I Corinthians 13:13, "Watch ye, stand fast in the faith, quit you like men, be strong," Bishop Manning said:

"Today I speak to you from the pulpit of this cathedral for the last time as Bishop of this diocese. I need not say what this means to me, but I give thanks to God for His mercy and goodness during these years, and as I lay down my work as chief pastor I give thanks especially that among the various groups and schools of thought which rightly have place in our great diocesan family, there is so truly the spirit of mutual confidence and brotherliness in Christ. My work as your Bishop is to end, but my fellowship with you will not end, and it will be my most earnest desire to be whatever service may be in my power to the Church, to the diocese, and to this great cosmopolitan city in which I have lived and worked for nearly half a century.

"This is a time when, above all else, mankind needs clear, guiding, spiritual, and moral principles; but, instead of this, it is a time of tragic spiritual and moral uncertainty and confusion. . . . In time past men did what was wrong, but they knew they were doing wrong; today, they deny that it is wrong, and deny that there is any supreme law that is binding upon all men. In our lowered standards of moral integrity and personal responsibility; in the disruptive and often selfish struggles in our industrial life; in the racial prejudices and discriminations which belie our ideals of brotherhood; in the weakened sense of the sacredness of promises and contracts, including the promise made between husband and wife in marriage; in the open contempt for the Christian standard of sexual morality and decency shown in much of our current literature and our theatre—we see the results of that false and evil philosophy which teaches that there is no divine moral law, and of the fact that today 40% of our total population, or some 50 million people in this land, are without religious affiliation. . . . "We are giving thanks for the organization of the United Nations, and we pray

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We wonder how many of you, both priests and lay-folk, have heard of that grand new idea which is just beginning to spring up in The Episcopal Church. It is in its infancy right now, but it can assume adult proportions if many of our parish priests will assume the leadership in it (it is always SO embarrassing to priests when lay-folk have to take the initiative) and get to work at it.

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Lapsed communicants represent one of the major problems of The Episcopal Church today, and practically nothing is being done about it, and nothing is generally done, either, about ever removing them from church rolls, even

after years of absence. Such a practice, carrying dead wood, would not be considered honest in the cold, hard, and too frequently pagan business world, where professional auditors would demand their being written off, like all dead accounts are. Cannot The Church be as honest as business men, many of whom make no profession of religion?

We in The Church simply plug along each year and endeavor to make up the defections by new confirmation classes, and then, after a while, they too start sagging, and still nothing is done about it. We either are letting people be confirmed entirely too easily without being rooted and grounded in The Faith, or else our parishes do not have what it takes in leadership or guidance, that something isn't done to follow up their new members. Some parishes are so slack, honestly, that they do not even give the newly confirmed boxes of envelopes with which to properly begin their Christian lives in the way of regular and consistent giving. Sad stuff, that, isn't it? But there it is.

Others, starting off from these refresher groups, can take on new teaching groups on Sundays, for men or women, both young and older, and through these, unlimited outsiders can be reached. We personally KNOW, for through God's help, we've done it—and so can you.

Do you have gumption enough left to try this new plan, and elaborate upon it as much as you wish, and become personal evangelists for Christ and His Holy Catholic Church, or have you become what is known as simply a petrified "churchman." You can be a "churchman" you know, and still be a pitifully poor Christian. Which are you?

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that it may have much success; but we know that neither the United Nations nor any human agency is sufficient to meet the present need of the world. The one hope for this one world is that men and nations shall awaken to belief in the Living God, 'the Father: Almighty, maker of heaven and earth,' and in His sovereign law of truth and righteousness.

"And there is one power, and one only, which can bring this to pass; one power, and one only, which can bring righteousness and brotherhood and peace to this world: the power of Jesus Christ, the Son of God and the Saviour of all mankind. Where is there any other man who can speak to the souls of men of all races, all times, and all lands, as Jesus Christ does? Where is there any other who can change the hearts and lives of men and bring this world to God? . . .

"My word today to this diocese and to our whole Church, and to all whom my voice can reach is: Hold faithfully to the divinely-given truths and teachings of the Prayer Book. A greater or less degree of ritual is unimportant, but the principles of the Prayer Book are the principles of the Gospel itself. . . . Hold faithfully to the Prayer Book because it gives you the faith, the sacraments, and the apostolic ministry, as these have come down through all the continuous life of the Holy Catholic Church in this world from the Apostles' time. Hold faithfully to the Prayer Book because its truths and teachings, its holy worship, its divinely-given means of grace, bring you face to face with Christ and with God. Hold faithfully to the truths and teachings of the Prayer Book for so you will find the grace and strength that you need, and so you will help to uphold and spread the power of the Lord Jesus Christ in this world.

"My prayer for you in this diocese is that, in this day of a wholly new world situation, this day of deep spiritual and moral world need, you may do your part as true and loyal and faithful Christians, loyal to the faith, loyal to the Holy Catholic Church which gives you the faith, and so loyal to the Lord Jesus Himself: 'God over all, blessed forever,' in whom we put our trust, for this life and for eternity."

The people were deeply moved by the sermon. A great many of them lingered in the cathedral at the end of the service, for private devotions.

## MICHIGAN

### Fire Destroys Old Church

At 3:30 AM December 4th fire destroyed St. Thomas' Church, Trenton, Mich., the oldest Episcopal church in metropolitan Detroit. The church was built in 1843; the timbers were hand-hewn logs. Although the church was destroyed, only part of the parish hall was damaged. Members of the congregation labored to keep the water from the fire hoses off the floor of the parish hall, and they fitted the dining room to be used as a temporary church. On the

afternoon of the fire a sign which read "Services as usual" was placed over the church's bulletin board, and such services have been carried on without interruption.

The vestry has started a building fund campaign, seeking to raise \$60,000 to build the first unit of the new church as soon as possible. The Rev. G. Clare Backhurst is the rector of the parish.

## OHIO

### Bishop on Advisory Staff

Bishop Tucker of Ohio has recently been appointed a member of the editorial advisory staff of *Church Management*. The appointment was announced by Dr. William H. Leach, publisher of the

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ridical. The Bishop takes the place of the Rev. Everett Moore Baker of the first Unitarian Church in Cleveland, who left January 1st to become dean of students at the Massachusetts Institute of Technology.

## QUINCY

### Attendance Good at Christmas

All the parishes in the diocese of Quincy have reported a good attendance

at Christmas services. The weather was mild throughout the area, and St. Paul's, Georgia; Trinity, Rock Island; the cathedral in Quincy; Grace Church, Galesburg; Christ Church, Moline, Ill., and other parishes had a record number of communions and all-time highs in offerings.

Services were held in all country and mission churches, and full congregations were reported.

## NEWARK

### Memorial Gifts Clear Church Debt

On St. Thomas' Day, December 21st, Bishop Washburn of Newark consecrated Trinity Church, Cliffside Park, N. J., of which the Rev. Richard P. Pressey had been rector for 20 years prior to his death on November 5th of last year. Fr. Pressey had labored untiringly to lift from the parish its very heavy mortgage indebtedness, and gifts received after the rector's death made possible the consecration at this time.

Other parishes in the diocese of Newark which have recently been cleared of indebtedness are Christ Church, Totowa; St. Peter's, Washington; and Holy Trinity, West Orange.

## CLASSIFIED

### ANNOUNCEMENTS

#### Meeting

THE ANGLICAN SOCIETY (American Branch). The annual meeting will be held at St. Stephen's Church, W. 69th St., New York, on January 16th, 1947, 5:00 P.M. Evensong, 5:30 P.M. The Annual Meeting—reports and elections, 7:00 P.M. The Annual Dinner in St. Stephen's Parish Hall. The speakers, the Rt. Rev. Dr. G. Ashton Oldham, Bishop of Albany, and the Rev. Dr. W. H. Dunphy, rector of St. Mark's, Philadelphia. The dinner costs \$2.25 a plate. Apply to the Rev. Dr. J. Wilson Sutton, 1 West 72nd St., New York. All cordially invited.

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THE LIVING CHURCH

## BOOKS

REV. H. B. VINNEDGE, Editor

### Bible Universally Available

THE BIBLE SPEAKS. By Francis Carr Stifler. New York: Duell, Sloan, and Pearce, 1946. Pp. 143. \$2.

The author, who is secretary of public relations for the American Bible Society, has given us an up-to-date, convincing, and interesting apologetic for the ecumenical activities of the Bible societies.

The book has five main sections: "To Individuals"; "In War and Peace"; "To All Sorts and Conditions of People"; "To the Nations"; and "Through Various Channels." For the first time in history the Bible is within reach of nine-tenths of humankind; and for the first time in human history there is a world-wide desire for literacy. These two facts tied together make it imperative that the one Book that speaks in love's universal language be placed in the hands of every man. The aim of the book is "to keep the reader looking at men, watching their faces while they listen to the one voice in the world which cannot be silenced."

The proof-reading could have been better, and the book deserves an improved format. The clergyman who reads the little volume with homiletical antennae extended will receive his reward. JOHN HIGGINS.

### Homiletic Yardstick

THE PREACHING MINISTRY TODAY. By Rolland W. Schloerb. New York: Harpers. Pp. 113. \$1.25.

A very excellent and thoughtful little book on the aims and purpose of preaching which should be read by every preacher at least once a year as a yardstick for determining his preaching as true and effective. After reading this analysis of preaching, the reader will think twice before he presents his next sermon to his congregation.

The author is very sympathetic with the many and great difficulties which present themselves to the occupant of a pulpit today, and gives courage to surmount them through clear and forceful thinking.

He has divided his treatment of the subject into five sections: "Ultimate Goals and Immediate Hazards," "Preaching as the Proclamation of News," "Preaching as the Communication of Insight," "Preaching as a Summons to Action," "Preaching as a Pastoral Function."

It is a book to be placed on the "required list" of seminaries, and one which would be an excellent present for your rector—no offense guaranteed!

FRANK L. CARRUTHERS.

## CLASSIFIED

### ALTAR BREAD

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### CHURCH FURNISHINGS

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### LINENS AND VESTMENTS

PURE IRISH LINENS now in stock for all Church needs. Supplies constantly arriving. Good qualities, also fine cottons. Samples free. Mary Fawcett Co., Box 146, Plainfield, N. J.

CATHEDRAL STUDIOS. Washington, London. Materials, linens per yd. Surplices, albs, altar linens, stoles, burse, etc. My new book, Church Embroidery (1st edition sold out, 2nd edition ready in November). Complete instruction, 128 pages, 95 illustrations; Vestment patterns drawn to scale, \$2.50. Handbook for Altar Guilds, 53 cts. L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md. Tel. Wisconsin 2752.

### MUSIC

CHOIRMASTERS! "A List of Service Music and Anthems." 36 pp. Carefully graded. 50c per copy. "The Hymnal, 1940." Comment on text and music. 50c per copy. Address Miss Roma E. Angel, Sec'y Music Commission Episcopal Diocese Pa., 7808 York Road, Elkins Park 17, Pa.

### POSITIONS OFFERED

WANTED—Curate-organist, Anglo-Catholic parish. Reply Box W-3173, The Living Church, Milwaukee 3, Wis.

### POSITIONS WANTED

ORGANIST-CHOIRMASTER desires position. Young man, energetic, 29 years old. Good references. Sound Churchman. Boy or mixed choir. Reply Box C-3177, The Living Church, Milwaukee 3, Wis.

### RETREATS

RETREAT FOR CLERGY: DeKoven, Racine. February 3 to 6 inc. Write Rev. R. D. Vinter, La Crosse, Wis., for information and registration.

### WANTED

CORRESPONDENCE invited from Priests, single, over 60, having modest means, interested to form a Community, not monastic, for home and fellowship. Reply Box P-3176, The Living Church, Milwaukee 3, Wis.

RATES: (A) All solid copy classifications, 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Church Services, 35 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (D) Minimum price for any insertion is \$1.00. (E) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date of issue it is designed for.





*The Story of Christian Hymnody*

## To Thee We Sing

by Catherine and Frank Herzel

A setting of spritely narrative provides human interest and intense appeal for this history of hymnody describing favorite hymns and famous hymnists. The origin and development of medieval, Reformation and modern hymns are interestingly described. Excellent reading for the entire family.

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A year-round book of daily meditations characterized by brief but powerful messages written in a popular style ideally suited for individual and family devotional life. Each day's devotions includes a Scripture text, follows with an appropriate sentence, a two or three minute devotional reading and concludes with a prayer.

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## The World of Justus Falckner

An Episcopalian minister has here written a stirring biography of an American pioneer Christian. An interesting account of Justus Falckner who established the Lutheran faith in New York City and in the communities along the Hudson Valley. Social, religious and political conditions are interestingly exposed in this fascinating work. Attractively bound and jacketed.

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## DEATHS

*"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"*

### Etta Smith Lafin

Mrs. Herbert N. Lafin, one of the leading Churchwomen of the diocese of Milwaukee, died December 20th in Milwaukee. She was 73 years old.

Born Etta Smith in Mineral Point, Wis., on September 1, 1873, she was the daughter of John Montgomery Smith and Jane (Sweet). She was a direct descendant of the Rev. Dr. William Smith, first president of the House of Deputies, founder with Benjamin Franklin of the University of Pennsylvania, teacher of Bishop White, and chairman of the committee for the first American Prayer Book.

After graduation from the University of Wisconsin in 1894, she married Herbert N. Lafin in 1895 in Mineral Point. They moved to Milwaukee in the following year, and have lived there ever since.

Mrs. Lafin was a past president of the College Women's Club of Milwaukee, of the diocesan Woman's Auxiliary, and of the board of managers of St. John's Home. She was active in the work of St. Mark's parish and had served several times as a delegate to the Woman's Auxiliary triennial.

Funeral services were held at St. Mark's Church, Milwaukee, on December 23d. There was a Requiem in the morning, at which the Rev. Killian Stimpson, rector, was the celebrant. The Burial office was said in the afternoon, at which Bishop Ivins of Milwaukee and Fr. Stimpson officiated. Burial was in Forest Home Cemetery, Milwaukee.

Survivors besides her husband include two children, John Montgomery Lafin and Mrs. Helen Lafin Linley; and four grandchildren, the Rev. Herbert Linley, Frederick Linley, John Linley, and Charles Lafin.

### Florence S. Sullivan

Miss Florence S. Sullivan, 77, a prominent Churchwoman of the diocese of New York, died on December 29th at her home in New York. The funeral was held in St. Thomas' Church on January 2d. She is survived by a brother, Leonard Sullivan.

Miss Sullivan was a niece of the late Bishop Leonard of Ohio and, after the death of his wife, she often acted as his hostess in Cleveland. An active member of the New York diocesan branch of the Woman's Auxiliary, she served as a vice-president and filled out a term as president. One of her special interests was the Church Army, of which she was a trustee. The notice of her funeral contained the request that flowers be omitted and added that contributions to the Church Army would be appreciated in



## DEATHS

ir place. She was herself a generous tributor to the Church Army and her activities of the Church. A member of St. Thomas' Church, spent her summers at Huntington, ng Island, where she attended St.

John's. She concerned herself with the community affairs of that town and gave a doctors' room to the Huntington Hospital in memory of her ancestor, Thomas Powell, one of the original trustees of the town.

## CHANGES

### Appointments Accepted

he Rev. Thomas C. Bloomfield, formerly rector St. Mark's, Jonesboro, Ark., became assistant St. Andrew's, Louisville, Ky., January 1st. Address: 1280 Everett Ave., Louisville 4, Ky.

he Rev. Robert B. Cope, formerly curate of ifty, Aurora, Ill., becomes curate of St. Luke's, mantown, Philadelphia, January 12th. Address: 11 Germantown Ave., Germantown, Philadelphia.

he Rev. Edmund L. Malone, Jr., formerly or of Holy Cross, Houston, Texas, became ate at Good Shepherd, Wichita Falls, Texas, uary 1st. Address: Church of the Good Shep- d, 1107 7th St., Wichita Falls, Texas.

he Rev. de Saussure Parker Moore, formerly istant at St. John's, Savannah, Ga., will become e in charge of St. Alban's, Kingstree, S. C., uary 1st, and may be addressed there after at date.

he Rev. George William Robinson II, formerly or of St. Paul's, Owatonna, Minn., became

assistant at Christ Church, Waukegan, Ill., Jan- uary 1st, and may be addressed there.

### Military Service Separations

The Very Rev. Charles R. Allen, formerly a chaplain in the Navy, became dean of the Cath- edral of Our Merciful Saviour, Faribault, Minn., on November 1st, and was instituted on Decem- ber 8th.

### Changes of Address

The Rev. J. Wilson Hunter has moved from 345 Terrell Road to 320 Park Hill Drive, San Antonio 1, Texas.

### Ordinations Priests

Chicago: The Rev. Gowan H. Williams was or- dained priest by Bishop Conkling of Chicago in St. Mark's, Glen Ellyn, Ill., on December 21st. He was presented by the Rev. Gowan C. Williams, and the sermon was by the Rev. John Scambler. Fr.

Williams is curate at St. Peter's, Chicago. Ad- dress: 621 Belmont Ave., Chicago, Ill.

The Rev. Delbert W. Tildesley was ordained priest on December 22d by Bishop Randall, Suf- fragan of Chicago, in St. Matthew's, Evanston, Ill. He was presented by the Rev. John Heuss, and the Rev. Paul Kramer was the preacher. Fr. Til- desley is curate at St. Matthew's. Address: 2421 Hartrey, Evanston, Ill.

The Rev. James C. Holt was ordained priest by Bishop Conkling of Chicago in St. Paul's, Chicago, on December 29th. He was presented by the Rev. H. N. Tinker, and the Rev. Harold Holt preached the sermon. Fr. James Holt is curate of St. Paul's, Chicago. Address: 4945 Dorchester, Chicago, Ill.

The Rev. Armen Jorjorian was ordained priest by Bishop Randall, Suffragan of Chicago, on December 29th at St. Augustine's, Wilmette, Ill. He was presented by the Rev. J. Rodger McColl, and the sermon was by the Rev. Chandler W. Sterling. Fr. Jorjorian is to continue graduate work at Union Theological Seminary and be chap- lain at St. Christopher's School, Dobbs Ferry, N. Y., where he may be addressed.

Michigan: The Rev. John Marshall Shufelt was ordained priest by Bishop Creighton of Michi- gan on December 16th in St. Andrew's, Ann Arbor, Mich. He was presented by Bishop Emrich, Suf- fragan of Michigan, and the Rev. Henry Lewis was the preacher. Mr. Shufelt is curate at St. Andrew's, Ann Arbor, and may be addressed there.

Minnesota: The Rev. E. Vincent Anderson, the Rev. Joseph T. Boulet, the Rev. Leslie Delbert Hallett, and the Rev. Bernard G. Miars, Jr., were ordained to the priesthood by Bishop Keeler of Minnesota in St. Mark's Cathedral, Minneapolis, on December 21st. The Rev. T. J. Finlay was the preacher. Mr. Anderson was presented by the Rev. P. F. McNairy and is to be rector of Ascen-



# CHURCH SERVICES



### BUFFALO, N. Y.

**PAUL'S CATHEDRAL** Shepton Square  
Rev. Edward R. Welles, M.A., dean; Rev. E. Merry, canon  
Sundays: 8, 9:30, 11. Daily: 12. Tues 7:30; Wed 11

**ANDREW'S** Rev. Gordon L. Graser  
in at Highgate  
Low Mass 8, Sung Mass 10; Ch S 9:30; Daily: 7 Mass 7, except Thurs 9:30; Confessions: Sat 10

### CHICAGO, ILL.

**ONEMENT** Rev. James Murchison Duncan, r  
9 Kenmore Avenue  
Sundays: 8, 9:30 and 11 HC; Daily: 7 HC

**BARTHOLOMEW'S** Rev. John M. Young, Jr., r  
10 Stewart Avenue  
Sundays: 7:30, 9, 11. Others posted

### CINCINNATI, OHIO

**MICHAEL AND ALL ANGELS** Rev. Benjamin  
2 Reading Rd., Avondale R. Priest, r  
Mass: 8, and 10:45 (High)

### DETROIT, MICH.

**CARNATION** 10331 Dexter Blvd.  
Fr. Clark L. Attridge, D.D., r; Rev. William O. mer, B.D., c  
Sundays: Sun 7, 9 and 11; Mon and Wed 10:30; is and Fri 7; Thurs and Sat 9

### HOLLYWOOD, CALIF.

**MARY OF THE ANGELS** Rev. Neal Dodd, D.D.  
O Finley Avenue  
Hollywood's Little Church Around the Corner  
Sundays: 8, 9:30 and 11

### NEW ORLEANS, LA.

**GEORGE'S** Rev. Alfred S. Christy, B.D.  
10 St. Charles Avenue  
Sundays: 7:30, 9:30, 11; Tues and HD 10

### NEW YORK CITY

**CATHEDRAL OF ST. JOHN THE DIVINE**  
Sundays: 8, 9, 11 HC; 10 MP; 4 EP; 11 and 4 Ser; weekdays: 7:30, 8 (also 9:15 HD and 10 Wed); 9 MP; 5 EP sung. Open daily 7-6

**ENSION** Rev. Roscoe Thornton Foust, r  
th Avenue and 10th Street  
Sundays: 8, 11, 8; Daily: 8 HC (Tues Thurs Sat); 11 on Wed Sat); 5:30 V (Tues thru Fri)  
Church is open all day and all night

### NEW YORK CITY Cont.

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Geo. Paul T. Sargent, D.D., r  
Sundays: 8 HC; 11 Morning Service and Ser; 4 Even- song, Special Music  
Weekdays: HC Wed 8; Thurs and HD 10:30  
The Church is open daily for prayer

**HEAVENLY REST** 5th Ave. at 90th St.  
Rev. Henry Darlington, D.D., r; Rev. Herbert J. Glover; Rev. George E. Nichols  
Sundays: 8, 10 (HC), 11 MP and Ser, 9:30 Ch S; 4 EP; Thurs and HD, 11 HC; Prayers daily 12-12:10

**INTERCESSION CHAPEL** Rev. Joseph S. Minnis, v  
155th and Broadway  
Sundays: 8, 9:30, 11 and 8; Weekdays: 7, 9, 10, 5

**ST. JAMES'** Rev. H. W. B. Donegan, D.D., r  
Madison Ave. at 71st St.  
Sundays: 8 HC; 9:30 Ch S; 11 Morning Service and Ser; 4 Evening Service and Ser; Weekdays: HC Wed 7:45 and Thurs 12

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sundays: 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); Confessions: Thurs 4:30 to 5:30, Fri 12 to 1, 4:30 to 5:30; 7 to 8; Sat 2 to 5, 7 to 9

**ST. THOMAS'** Rev. Roelf H. Brooks, S.T.D., r  
5th Ave. and 53rd St.  
Sundays: 8, 11, 4 Daily: 8:30 HC; Thurs 11 HC, Daily except Sat 12:10

**Little Church Around the Corner** Rev. Randolph Ray, D.D.  
One East 29th St.  
Sundays: 8 HC and 9 (Daily 8); Cho Eu and Ser 11; V 4

**TRINITY** Rev. Frederic S. Fleming, D.D.  
Broadway and Well St.  
Sundays: 8, 9, 11 and 3:30; Weekdays: 8, 12 (except Sat), 3

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. and 20th St.  
Daily: MP and HC 7; Cho Evensong Mon to Sat 6

### NEWARK, N. J.

**CHRIST** Congress near Ferry St.  
Ven. W. O. Leslie, Jr., Rev. Harold King  
Sundays: 8:30 and 10 HC; Wed 9:30

### PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T. Fifer, Th.B. Sun: Holy Eu 8 and 9; Mat 10:30; Sung Eu and Ser 11; Cho Evensong and Address 4; Daily: Mat 7:30; Eu 7 (except Sat) 7:45; Thurs and HD 9:30; EP and Int 5:30; Fri Litany 12:30; Confessions: Sat 12 to 1 and 4 to 5

### PITTSBURGH, PA.

**CALVARY** Shady and Walnut Aves.  
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Samuel M. Baxter, Jr.; Rev. A. Dixon Rollit; Rev. Philip M. Brown  
Sundays: 8, 9:30, 11 and 8; HC: 8 daily; Fri 7:30 and 10; HD 10

### ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hahenschild, r  
Sundays: 8, 9:30 and 11; Sung HD 10:30  
Other services announced

**TRINITY** Telephone FOrest 9580  
616 N. Euclid  
Sun Masses: Telephone church for time of Services

### SPRINGFIELD, ILL.

**ST. PAUL'S PRO-CATHEDRAL**  
Very Rev. F. William Orrick, r and dean  
Sun Masses: 8 and 11. Daily 7:30

### WASHINGTON, D.C.

**ST. AGNES'** 46 Que St., N.W.  
Rev. A. J. Dubois, S.T.B.  
Sun Masses: 7:30, 9:30, 11; Sung with instr; 11 Sung with Ser; Daily 7; Confessions: Sat 7:30 and by appt

**EPIPHANY** 6 St. West of 13 N.W.  
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis, B.D.; Rev. Francis Yarnall, Litt.D.; Rev. F. Richard Williams, Th.B.  
Sundays: 8 HC, 11 MP; 6 YPF; 8 EP; 1st Sun of month, HC a/o at 8; Thurs 11 and 12 HC

**KEY**—Light face type denotes AM, black face, PM; appt, appointment; B, Benediction; Cho Choral; Ch S, Church School; c, curate; EP Evening Prayer; Eu, Eucharist; HC, Holy Communion; HD, Holy Days; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; V, Vespers; v, vicar.



son, St. Paul, Minn. Address: 317 W. Morton St., St. Paul 7, Minn. Mr. Boulet was presented by the Ven. G. H. Goodreid and is to be priest in charge of St. Peter's and Prince of Peace Missions, Cass Lake, Minn., where he may be addressed. Mr. Hallett was presented by the Rev. L. W. Hallett and is to be assistant student chaplain at the University of Minnesota. Address: 317 17th Ave., S.E., Minneapolis 14, Minn. Mr. Miars was presented by the Rev. B. W. Hummel and is to be rector of St. Stephen's, Edna, Minn. Address: 4441 W. 50th St., Minneapolis 10, Minn.

Newark: The Rev. Clinton Hamlin Blake was ordained priest by Bishop Washburn of Newark in Grace Church, Orange, N. J., on December 22d. He was presented by the Rev. J. H. Price and the sermon was by Bishop Barton of Eastern Oregon. Mr. Blake is to be curate of Grace Church and may be addressed there.

Texas: The Rev. Jacob Raymond Denton and the Rev. Arthur Edward Hartwell were ordained priests in Christ Church, Houston, on December 21st by Bishop Quin of Houston. The Rev. S. M. Bird was the preacher. Mr. Denton was presented by the Rev. A. C. Maxted and is priest in charge of St. Thomas', Wharton, Texas, where he may be addressed. Mr. Hartwell was presented by the Rev. S. L. Smith and is priest in charge of Holy Trinity, Dickinson, Texas. Address: 2510 Wichita, Houston 4, Texas.

#### Deacons

Chicago: Paul Healy was ordained deacon on

December 21st by Bishop Conkling of Chicago in St. Mark's, Glen Ellyn, Ill. He was presented by the Rev. C. L. Street, and the Rev. John Scambler was the preacher. Mr. Healy is to be assistant at St. Mark's while completing his studies at Seabury-Western Seminary. Address: 600 Haven St., Evanston, Ill.

Minnesota: Dallis L. Harris and Evan L. Lewis were ordained deacons December 21st by Bishop Keeler of Minnesota in St. Mark's Cathedral, Minneapolis. The preacher was the Rev. T. J. Finlay. Mr. Harris was presented by the Rev. W. W. B. Schroeder and is to be in charge of St. Matthew's, Chatfield, Emmanuel, Rushford, and Trinity, St. Charles, Minn. Address: Chatfield, Minn. Mr. Lewis was presented by the Very Rev. C. P. Deems and is at present unassigned. Address: 3932 14th Ave., South, Minneapolis 7, Minn.

Newark: Lee Aden Hanes was ordained deacon by Bishop Washburn of Newark in All Saints' Chapel, Diocesan House, Newark, on November 30th. Mr. Hanes was presented by the Rev. W. O. Kinsolving; the sermon was by the Bishop. He is to be vicar of St. John's, Englewood, and Redeemer, Palisades Park, N. J. Address: 27 Valley View Ave., Summit, N. J.

Edward Albert Lockhart was ordained deacon on December 14th by Bishop Washburn of Newark in St. Aiden's, Paterson, N. J. He was presented by the Rev. H. H. Henry, and the sermon was by the Rev. E. E. Durant. Mr. Lockhart is to be vicar of St. Aiden's and of St. Andrew's,

Passaic, N. J. Address: 3013 Wickham Ave. Bronx 67, N. Y.

Alfred Luke Mattes was ordained deacon by Bishop Washburn of Newark on December 19th in St. Paul's, Englewood, N. J. He was presented by the Rev. J. A. Mitchell, and the sermon was by the Rev. J. F. Savidge. Mr. Mattes is to be curate at St. Paul's Church and may be addressed there.

Pennsylvania: Charles Edgar Greene and Gar. Kilmer Price were ordained deacons by Bishop Hart of Pennsylvania on December 28th in St. Giles', Stonehurst, Pa. The sermon was by the Rev. R. P. Frazier. Mr. Greene was presented by the Rev. S. T. Steele and is to be assistant at St. Luke's, Germantown, Philadelphia. Address: 534 Wellington Road, Elkins Park, Pa. Mr. Price was presented by the Rev. T. N. Mason and is to be assistant at St. Mary's, Ardmore, Pa. Address: 6802 Ludlow St., Upper Darby, Pa.

Texas: Robert Thatcher Gibson was ordained deacon by Bishop Quin of Texas on December 22nd in Trinity, Galveston, Texas. He was presented by the Rev. E. H. Gibson, and the Rev. J. L. Plumley was the preacher. Mr. Gibson is to be curate at St. Mark's, Houston, Texas. Address: 3816 Bellair Blvd., Houston 5, Texas.

#### Corrections

Under the diocese of Pittsburgh in The Living Church Annual for 1947 (p. 331), Allegheny Co. Fox Chapel, should read: Fox Chapel, Community Episcopal Church, and be placed after Duquesne



# Church Services near Colleges



#### BENNETT JUNIOR COLLEGE

GRACE Rev. H. Ross Greer, r  
Millbrook, New York  
Services: 8:30 and 11 Every Sunday

#### BROWN UNIVERSITY

ST. STEPHEN'S Rev. Paul Van K. Thomson, r  
Providence, R. I.  
Sun 8, 9:30, 11, 5; Daily 7:30

#### UNIVERSITY OF CALIFORNIA

ST. MARK'S Rev. Russell B. Staines, r  
Berkeley, California  
Sun 7:30, 11 and 7; Canterbury Club Sun 6  
Weekdays: 12:10 Tues and Fri

CARNEGIE INSTITUTE OF TECHNOLOGY-  
REDEEMER Rev. Hugh S. Clark, r  
5700 Forbes Street, Pittsburgh, Pa.  
HC 8; MP 11; Canterbury Club 6, The Rectory

#### COLUMBIA UNIVERSITY

ST. PAUL'S CHAPEL New York City  
Rev. Stephen F. Bayne, Jr., Chap.  
During Summer Session, July 7 - Aug 16  
Sun MP and Ser 11; HC 9 Daily (except Sat) 8

#### CONNECTICUT COLLEGE

U. S. COAST GUARD ACADEMY  
UNIVERSITY OF CONNECTICUT (Annex)

ST. JAMES' New London, Connecticut  
Rev. F. S. Morehouse, r  
Sun Service: 8 and 11

#### CORNELL UNIVERSITY

#### ITHACA COLLEGE

ST. JOHN'S Rev. Reginald E. Charles, r  
Ithaca, New York  
Sun 8, 9:30, 11; HD and Thurs 10

#### HARVARD, RADCLIFFE, M. I. T.

CHRIST CHURCH Cambridge, Mass.  
Rev. Gardiner M. Day, r; Rev. Frederic B. Kellogg, Chap.  
Sun 8, 9, 10, 11:15 8; Canterbury Club 6

#### HUNTER COLLEGE

ST. JAMES' New York City  
Rev. H. W. B. Donegan, D.D., r  
Sun 8, 11; Wed 7:45; Thurs 12, HC

KEY—Light face type denotes AM, b'ack face, PM; Chap, Chaplain; c, curate; EP, Evening Prayer; HC, Holy Communion; HD, Holy Days; WP, Morning Prayer; r, rector; Ser, Sermon; v, vicar.

#### UNIVERSITY OF ILLINOIS

CHAPEL OF ST. JOHN THE DIVINE Champaign, Ill.  
Rev. William Ward, S.T.M., Chap  
Sun 9, 11, HC; Canterbury 6

#### UNIVERSITY OF IOWA

TRINITY PARISH Iowa City, Iowa  
Rev. Frederick W. Putnam, r; Rebecca H. Davis, college worker  
Sun 8, 10:45; Canterbury Club 5:30; Wed 6:45, 10 HC; HD as announced

#### UNIVERSITY OF MICHIGAN

ST. ANDREW'S Ann Arbor, Michigan  
Rev. Henry Lewis, r  
Sun 8, 11; Canterbury Club 6; Wed and HD 7:15

MILWAUKEE-DOWNER, STATE TEACHERS  
ST. MARK'S Rev. Killian Stimpson  
2604 N. Hackett Avenue, Milwaukee 11, Wis.  
Sun 8, 9:30, 11

#### UNIVERSITY OF MINNESOTA

ST. TIMOTHY'S HOUSE Rev. G. R. Metcalf, Chap  
317 17th Ave., SE, Minneapolis  
Sun 9; Wed 7:15

HOLY TRINITY CHURCH, 4th and 4th  
Sun 11

#### UNIVERSITY OF NEBRASKA

UNIVERSITY EPISCOPAL CHURCH, Lincoln, Nebr.  
Rev. L. W. McMillin, Priest in Charge  
Sun 8:30, 11; Others as announced

#### —NEW JERSEY COLLEGE FOR WOMEN—

ST. JOHN THE EVANGELIST, New Brunswick, N. J.  
Rev. Horace E. Perret, Th.D., r  
Sun 8, 11; Wed and HD 9:30

#### —OKLAHOMA COLLEGE FOR WOMEN—

ST. LUKES' Rev. H. Laurence Chowins, v  
Chickasha, Oklahoma  
Sun 8, 9, 9:45 and 11

#### —PRINCETON UNIVERSITY—

UNIVERSITY CHAPEL Rev. Packard L. Okie, Chap  
9:30 Holy Communion and Sermon

TRINITY CHURCH 33 Mercer Street  
Rev. A. L. Kinsolving, r 11:00 a.m.

#### SALEM COLLEGE & ACADEMY

ST. PAUL'S Rev. James S. Cox,  
Winston-Salem, N. C.  
Sun 8, 9:45, 11, 5:45

#### SANTA BARBARA COLLEGE UNIVERSITY OF CALIFORNIA

TRINITY Rev. Richard Flogg Ayres,  
Santa Barbara, Calif.  
Sun 7:30, 9:30, 11; 7:30 Evensong

#### SULLINS COLLEGE VIRGINIA-INTERMONT COLLEGE KING COLLEGE

EMMANUEL Bristol, Virginia  
Rev. Maurice H. Hopson, B.D., r  
Sun 8, 11; Thurs 10

#### UNIVERSITY OF TEXAS

ALL SAINTS' CHAPEL and GREGG HOUSE STUDENT CENTER 209 W. 27th St., Austin, Texas  
Rev. Joseph Harte, r; Rev. Balfour Patterson, Chap.  
Sun 8, 10, 11; Canterbury Club 6  
Daily 7 and 5:30

#### UNION COLLEGE

ST. GEORGE'S Rev. G. F. Bambach, B.D.,  
Schenectady 5, N. Y.  
Sun 8, 11, 7:30; HC, HD, Tues and Thurs 10  
Daily: MP 9:30, EP 5

#### WELLS COLLEGE FOR WOMEN

ST. PAUL'S Rev. T. J. Collar,  
Aurora, N. Y.  
Sun 7:30, 9:45, 11; HD and Fri 7

#### UNIVERSITY OF WISCONSIN

ST. ANDREW'S Rev. Edward Potter Sabin,  
1833 Regent St., Madison 5, Wis.  
Sun HC 8, 10:45; Summer, 7:30, 10; Daily HC 7:15; except Wed 9:30

#### WOMAN'S COLLEGE

#### —OF THE UNIVERSITY OF N. C.—

ST. MARY'S HOUSE Rev. Carl F. Herman, Chap.  
Greensboro, North Carolina  
Sun 8, 7; Wed 7